



**1870:** Lavigerie, pressed by the complete lack of resources, gives freedom to the missionaries. Lavigerie left Algiers to go to Constantine and then France. He will stay in Europe for 6 months.

**1874:** Consecration of the chapel of the Mother house, in the presence of Bishops Robert, Soubiranne, the Father Abbot of La Trappe de Statoueli, General Chanzy and many dignitaries of the Government.

**1876:** Beginning of the “Institut des Nègres” or “Collège des Nègres Orphelins” in St Louis de Carthage for the professional training of redeemed slaves.

**1891:** A few pioneers the Sahara (Armed brothers) settle at the mission station of Ouargla

**1891:** Lavigerie, unwell, receives the extreme unction. He recovers.

### Instructions for the foundations at Tripoli and Ghadamès towards the Sudan (October 1878)

I - At Tripoli –As soon as they arrive at Tripoli, the Fathers will make contact with the caravan masters going to R’damès, making out that they are travellers seeking to penetrate into the interior of the country to see if it is possible, ultimately, to establish business relations with France. They will dress exactly like Muslims, who have formed part of the caravan; they will not speak of their religion and will only speak Arabic. They will try to avoid leaving in a caravan whose master is not well known at Tripoli and does not give guarantees of responsibility by stating his financial situation.

II – On the journey - When the Fathers have found a suitable caravan to reach R’damès , by means of a price agreed in advance, they will need to take, amongst others, the following precautions.

1) They will try never to miss their exercises of piety. For mental prayer, this is less difficult, given the habits of the local people. They will do so regularly and as often as possible, conspicuously and kneeling. Nothing is more natural to draw the respect of their fellow travellers.

2) For the breviary, they are dispensed from it dating from their departure until their arrival at R’damès; this applies to their subsequent journeys;

however, they must replace it by two Rosaries, one before and the other after midday. For this, they will use their string Rosary and will also recite it conspicuously.

3) They will be supplied with a portable chapel, and they will say Mass in their tent at times when they cannot be seen. If they were to be seen, they must not say it, even on a Sunday, and will substitute it by similar prayers to those mentioned earlier, preferably the Mass prayers that they would read together except for the Consecration.

4) They will be careful to repeat constantly the same thing concerning the purpose of their expedition and never to vary their discourse, which would make them suspects. Thus, they will tell their fellow travellers that they are going to explore the countries to the south, to see if it is possible to establish business relations with France; in this, they will remain on the side of truth, because if Missions are established, business relations will follow.

5) Both Fathers will keep a diary of their journey from the date of their departure, in which they will briefly relate all the circumstances worthy of note. However, they will do so without being observed by the local inhabitants, who are very suspicious and will see in these writings the proof of some conspiracy.

III - At R’damès – Once arrived at R’damès, the Fathers will let Father Richard know the decision taken by their Superiors to have no more relations with the new Mission except through Tripoli. They will explain to him that this resolution has been taken because of the extreme dangers of a summer journey between Ouargla and R’damès, and especially because of the difficulty, daily increasing, of the politics of France in these relations. Therefore, they must not be headstrong in setting up relations with Ouargla and everything has to be directed through Tripoli.

